

The
**Missionary
Helper**



PUBLISHED
MONTHLY
BY THE

W. C. C. BAPTIST WOMANS MISSIONARY SOCIETY

AUGUST, 1887.

BOSTON.

The Missionary Helper.

TERMS: Fifty Cents per year, IN ADVANCE. For ten or more copies, one copy free; no extra charge for postage.

TIME: Subscriptions should begin either with January or July.

We shall continue to send the magazine until it is ordered discontinued.

SUGGESTIONS: Please give your exact address in every letter. When requesting a change, give both the old and new address. Do not omit the *Mrs.* or *Miss*.

Send money either by money-order, bank check, registered letter, or postal note.

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Send subscriptions and all matters pertaining to business to

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

VOL. X.

AUGUST, 1887.

No. 8.

NOT INTERESTED.

"I CAN not feel enough interested in missions to work for them," has been the frank confession of both Christian ministers and laymen. Let us not meet such persons with censure, and that only. That there is blame attached to such a position, there is no doubt; but, just as the child inherits its traits of character, so Christians have an inheritance of traits which come to them with the new birth,—an inheritance for which the home and the church are responsible.

Children who are never taught in the home the blessedness of giving, acquire a habit of selfishly regarding their relations to others, which makes it a hard task for the church, with which they unite at an adult age, to develop within them a missionary spirit. This is as true of ministers as others. We admit that the spirit of Christianity is broad enough to duly enlarge any soul into which it is admitted. But we know, also, that conversion, in making a man or woman God's child, does not make him what he *might* have been if early education and influences had been different, either in regard to traits of character, education, or tendencies.

If, then, our churches are to become live missionary churches, there must be most faithful work done in the Sabbath schools and among the young people. They must be *interested* in mis-

sions, by all the methods that tact and consecrated common sense can devise.

Every church should have a *Band*, and the majority can sustain a *Young People's Society*, to take in those who feel the dignity of having stepped out of childhood. Too many societies? Not too many, if we have just enough to include all who need to be especially enlisted in laboring for the salvation of the race. The awaking of the church of the present day to the duty of educating converts, especially the young, in different lines of Christian work, is to be an invaluable aid in the Christian culture needed to make our churches truly missionary workers.

We watch, with especial interest, the Society for Christian Endeavor, believing that it is giving, in a systematic way, just the impetus in the right direction that our churches in the past have failed to give to their youthful members. Another generation will witness wonderful changes in the progress of the Gospel as the result of this educational work.

MISSIONARY CONCERTS.

BY L. A. D.

THINK of it, 2,267 students have declared for the foreign-mission field! This, as most of the readers of the *HELPER* doubtless know, is the outcome of an effort of young men, who have secured these volunteers "by going through the colleges, and presenting to students the great question of God's need of workmen." Our own Bates and Hillsdale have responded nobly, some forty or more offering themselves as foreign missionaries.

The question at once arises, How are they to be sent? There is but one answer to this question: They must be sent by the church. And when one realizes that a Catholic church, with about 30,000,000 evangelical church members, raises 10,000,000 dollars per annum for the prosecution of missions, it is easy to see that this can be done without burdening anyone. Yet, with the whitening fields and the laborers offering

themselves on the one side, and with the vast difference between the membership of the church and its receipts for missions on the other, it is evident, as Arthur T. Pierson, D. D., says, in the *Missionary Review*, that "two-thirds of the disciples are asleep to their obligations to a dying and lost world." They must be aroused out of their slumbers, if they are ever made acquainted with these obligations as professed followers of Christ, whose Gospel is one of love for *all* mankind.

One naturally asks, What is needed, in order to secure the attention of church members who are indifferent to the spiritual needs of the world? Beyond a doubt, one of the greatest needs is *information*, and the missionary concert may become one of the best instrumentalities for supplying this need. A missionary concert, to be of real use, however, should be *regularly* held, and should be held monthly; then only one hour a month of all the church services is thus devoted to a consideration of the needs of the great mass of humanity to whom Christ, through it, is offering salvation. It should be made, too, one of the most attractive of the church services, and all, young and old of both sexes, should feel a personal responsibility for its success. We wish every Free Baptist church would, at once, establish such a missionary concert, and that the members would act upon the principle of the "Ten Times One"* clubs, for the purpose of interesting the largest possible numbers in this concert, doing it, as such clubs are doing their work, "in His name," and with their motto,—

"Look up, and not down;
Look forward, and not back;
Look out, and not in;
Lend a hand!"

It is a growing conviction, with many of the leading workers of the Woman's Missionary Society, that our local auxiliaries can give an influence in this direction which may become of great use in advancing the missionary spirit of the denomina-

* See book called "Ten Times One are Ten," written by Rev. E. E. Hale.

tion, without regard to societies, as such. Mrs. Tourtellot, our secretary, at a recent meeting of Rhode Island women, and at the New Hampshire Yearly Meeting, in earnest words showed the importance of missionary concerts, and how women can help in making them a success. Her earnestness is born of the conviction that the local societies, in their work of disseminating missionary knowledge, should reach a larger number than they are now reaching. As Mrs. Phillips says, "We have no right to keep all our good things for the small number who attend the local auxiliary meeting." It is of utmost importance that the auxiliaries find out, as soon as possible, what they can do with regard to furthering the plans of holding missionary concerts in connection with the several churches of which they are a part. As a society, we need to take a broad and comprehensive view of the situation, realizing that if the kingdom of Christ is to be built up in the whole earth, the Church must become a *unit* for Christ.

AN INCIDENT.

"WILL you come with me, to-day, and visit some of my poor people?" said a Southern lady missionary to me, on my first visit to the sunny South.

Of course I would go. I was anxious to meet with my brethren and sisters whose skin color differed from my own. I longed for acquaintanceship with them, to see what they had received.

We soon reached a conglomeration of cabins, that had a ridiculous resemblance to rooks' nests. How does it come that sticks in old age look so much more disreputable than stones? These wooden cabins looked far worse than the stone hovels of Achil Island. These lately enfranchised people living here were all renters, and they paid the utmost possible rent for the poorest possible shelter.

The cabins were built in clusters of four, so that one corner

of each rested against a clumsy chimney, built in the middle, in such a manner that each cabin had a corner fire-place.

In one of these little tenements, in an old arm-chair cushioned with shreds and patches, and set close into the chimney corner, sat a very old colored woman, with her shaking hands spread out to gather to her the warmth of the fire of fat lightwood splinters that blazed and crackled before her. The damp, chill wind whistled through every crevice and cranny of the rough, ill-matched boards of the door and the slight wall. The whole cabin was almost as airy as a corn-crib. It was admirably built for ventilation, and was in full enjoyment of it.

The old woman, popularly supposed to be over a hundred, looked around at us, her face one mesh of wrinkles, her wool as white as snow; but she was wonderfully bright and cheery. She was a great sufferer from asthma and rheumatism, could not lie down in bed at all, but was confined to her chair night and day. She was one of those of whom I had been told as having a near acquaintance with her Lord as a personal friend.

"How are you, to-day, Aunt July?" said my friend.

"Howdy, 'howdy'? I's well, an' glad to see you, honey; bress de Lawd."

"I've brought a friend with me to see you,—a friend from over the sea."

"Bress you, honey; I'se glad to see you, too. De good Lawd sends his chilluns to look me up. He does so 'cause he don't ever forget me."

"The box has come, Aunt July, and I'm so sorry that there's nothing in it at all that would fit you,—nothing but children's things."

"Bress de good Lawd, it's a comin'; I feel it's a-comin'; but it wasn't to come in dat ar box, sure enuff, honey."

"I did wish and pray for a warm woollen shawl to wrap around you at night when the fire goes down," said the missionary lady, kindly. "You see," turning to me, "the nights are quite cold this time of the year, and see how open the cab-

in is. If she could only lie down in bed, and cover up warm,—but she can not, and she must suffer dreadfully when the fire goes out. I do wish so much that she had a shawl.”

“Well, honey, you is kind’ to ole Auntie, an’ I’s thankful; but we wasn’t ’greed ’bout dat ar’, honey. You ask de Lawd for a shawl, an’ I ask for sumpin’ warm, wid sleeves in it, so’s not to slip off in de night when I falls asleep, an’ de fiah done gone out.”

“You see, I’s real glad when de sleep comes,” she said, looking at me; “I’s glad of de rest in sleep, but de fiah done go out. My son, he’s jest as good as he ken be to me, an’ he leaves heaps ob wood; but when I sleeps de fiah done go out. I ask de bressed Lawd to sen’ me sumpin’ with sleeves, so’s it would keep on when I’s sleepin’.”

Then I suddenly remembered a long wrap of Canadian factory material, that had been with me in many a mountain ramble over the water. I had put it in my trunk without any very definite reason for doing so, against all the good-natured ridicule showered upon me by friends. I had not used it, seemed to have no use for it, until this need flashed upon me. Before many minutes, it was fished out of the bottom of my trunk, brought there, and fitted on the aged sister. It was warm, it had sleeves, and, when it was buttoned on, it reached to the ground.

“It’s jest like my bressed Master, dat is,” said old Auntie, her sunken eyes shining with gladness. “I ask fer sumpin’ warm, with sleeves, an’ he sen’ me what cover me all over down to de feet. Bress de Lawd, it is allers above what we ask. Now you can see how he done care fer ole Auntie. It’s allers jest so he cares.”

I looked at her, old and poor, asthmatic and rheumatic, helpless and dependent, and her thankfulness shamed me. In putting on the wrap, my friend pointed out the scars of ancient floggings ridged and furrowed in the dark skin. The ploughers had ploughed on her back, and made long their furrows. She

was one of His. Was this, in any way, being in fellowship with His sufferings? She was old, very old, ten years past the allotted period of three score years and ten, she believed, when the tramp of armies heralded freedom for her in the sunset and twilight of her life.

"I'se sitting in my cheer, such a cumf'able cheer, an' my heart is singin' all de time, because my bressed Lawd 'members me an' loves me, an' answers all my pra'rs."

My heart did not sing all the time. I had questionings, and even murmurings. I looked around the cabin; there was no comfort or possibility of comfort to be seen. Abject, helpless poverty was the sum total of all her surroundings. She was dependent on what could be spared from the scant wages of her son, a Southern day laborer with a large young family. Living thus on the perilous edge of want, and her heart singing all the time with thankfulness! To think of it!

"What do you feel thankful for?" I asked. The words leaped out before I was aware.

"Thankful, chile! I'se thankful for all my mercies, for all de goodness from my bressed Master that come to me. I allers wanted to be free 'fore I died; now I'se free. Thank God an' Massa Linkum, I'se free! My heart was sore for my chilluns, sole away from me befo' the wa', an' my bressed Master fin' one for me,—brung him here after the wa'; my oldest son, he is. I fin' my two gals, or they fin' me; they'se married down yer, an' they'se all good to me. It's allers jest so since I got 'ligion. God has answer' every pra'r, an', best of all, he stays by me in the dark an' in the light. Oh, honey, my heart does well to be thankful an' keep singin' all de time."

The surroundings seemed to change, glorified by the secret of the Lord. My heart went out to this old negress, with her scarred form, for was she not a dweller under the shadow of the Almighty? I thankfully acknowledged my relationship to her, for was she not a daughter of the King, and higher up than I?
—*American Missionary.*

VALUABLE TESTIMONY.

A LEARNED Brahman recently testified, in the presence of two hundred Brahmans, as follows :—

“I have watched the missionaries, and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends, and country, and come to this—to them—unhealthful climate? Is it for gain or profit that they come? Some of us country clerks in government offices receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at that missionary. He came here a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances.

“He was not discouraged. He opened a dispensary, and we said: ‘Let the pariahs (lower caste people) take his medicine, we won’t;’ but, in the time of our sickness and fear, we were glad to go to him; and he welcomed us. We complained, at first, if he walked through our Brahman streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come,—even into our inner apartments,—and he came; and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given has not been returned to him. Now, what is it that makes him do all this for us? It is the Bible! I have looked into it a good deal, in all the different languages I chance to know. It is the same in all languages. The Bible! there is nothing to compare with it, in all our sacred books, for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence and energy and cleverness and power? It is their Bible that gives it them. And they now bring it to us, and say: ‘That is what raised us; take it, and raise yourselves.’ They do not force it upon us, as did the Mohammedans with their Koran, but bring it in love, and say: ‘Look at it, read it, examine it, and see if it is not good.’”

CHINESE CUSTOMS.

MISS M. F. NOYES, a missionary at Canton, China, gives the following description of the Chinese, in *Gospel in all Lands* :—

“They are polite. They will not, in crowded street or elsewhere, incommode a friend or fellow-traveler without at once tendering an apology. Having the most perfect control of countenance, they never, either by look or sign, notice a mistake made in their presence by a foreigner. At times, this is quite a disadvantage, especially when one is attempting to acquire the use of their difficult and voluminous language.

“Their customs are usually at antipodes with ours. For example : The pupils in their native schools always study aloud. A Chinese book commences upon what would be the last page of our English one. They read from the top toward the bottom, rather than from left to right. A Chinaman must not uncover his head in the presence of a distinguished guest. He urges the acceptance of presents, which his visitor must not think of accepting. The seat of honor is at the left hand. White is the color worn for mourning, and a prospective bride gives herself, for days preceding the marriage ceremony, to tears and lamentations.

“The Chinese are lovers of peace and good order, given to industry and frugality. Children are dutiful and obedient to parents, even though they may have grown to years of maturity, and have children of their own. Respect for superiors always prevails. A child may weep over the loss of a parent, but it is not proper for a parent to grieve for the death of a child. Marriage is universal.

“In a certain family in Canton, a young lady, who had been a pupil in the boarding-school there, wished to become a teacher, and expressed a desire to remain unmarried. In order to do so, she was obliged to gain the consent of eighty relatives, which she accomplished. Not one in a thousand would have gone through such an ordeal.”

A GREAT MOVEMENT.

BY EDWIN B. STILES.

THIS is an age of magnificent movements. History has to be re-written every day, to keep abreast of the times. In March, the hearts of the Christian Church were stirred by the report that 1,525 students had pledged themselves to missions. In May, a telegram, sent to a missionary gathering of three prominent seminaries at Newton Center, Mass., said the number had been increased to nearly 2,000.

The question now arises: How does this affect our denomination? Bates reports 23, and Hillsdale a still larger number. This means that each year, for at least seven years, young men and women are going to ask our mission boards to send them to India. Another question arises: Will the Church match the consecration of these, her sons and daughters, by a like consecration of her wealth? We surely are not awake to our privilege. Our treasurers surely ought not to be obliged to beg, with tears in their eyes, for the mere pittance which we contribute for missions. A Christian ought to be ashamed to live in luxury, when a little money will do so much good, when all nations stand with open doors and open hands asking for the Gospel, when every mail from across the sea brings the cry, "Come over and help us." It is a glorious thing to be rich and generous, but it is a terrible thing to be rich and stingy. How long and patiently God waits for such people to open their hearts and purses. But the time must come when God will say: "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God." We do not give adequate support to the force which we already have in the field. What shall we say when our young men come to our Board and say, "Send me to the heathen"?

We *can*, if we *will*, do four times as much as we are doing. If we refuse, is it not probable that our talent will be taken

away, and given to a people more worthy? A man may give himself rich, but no man can give himself poor. Now is our opportunity. Let us awake! Let us put our whole souls and bodies into the answering of the prayer, "Thy kingdom come." Then shall come to our own hearts, homes, and churches, "seasons of refreshing from the presence of the Lord."

Epsom, N. H.

TO GIRLS.

BY FAITH HAYNE.

SEE we now the path before us,
Bright and blooming all the way,
And our lives seem grand and lovely,
Like a glorious summer day.
Countless joys are crowding round us,
Pleasure sings alluringly;
Flows the brook to meet the river,
Drifts the river to the sea.

And that sea is all unfathomed,—
Fraught with dangers manifold;
Though the beams of life's bright morning
Crest its waves with gleaming gold.
Night will come when unexpected,
Storms will cloud the azure skies;
Then will sink the barque of pleasure,—
Sink, ah! never more to rise.

Let us build our ships, dear sisters,
Strong enough to bear the gale,
Trusting in God's gracious promise,
Which we know will never fail:
Then, though clouds may gather o'er us,
We may look to Him, and know
He will guide our barque in safety,
Wheresoever it may go.

We shall see the goal before us,
In the future, bright and clear,
And to some of us, dear sisters,
That bright goal is very near.
Let us bear the cross (He bore it,
Who for us His life laid down),
For we have His blessed promise,—
"Bear the cross, and wear the crown."

NORTHERN NEBRASKA Y. M.

BY MRS. S. F. SMITH.

THE Northern Nebraska Yearly Meeting was organized on the 5th of September, 1886, and has had no meeting since. At the time of its organization, there were but few of the sisters present. It was supposed to be mostly a meeting of business, hence no W. M. Society was formed. This Yearly Meeting, at the beginning, was composed of two Quarterly Meetings, the Clearwater and Niobrara, each containing four churches. At present (less than one year), the Clearwater Q. M. numbers six churches, and the Niobrara seven.

We are on the border, and are doing pioneer work, which is just as important as more advanced work. Everything has its day of beginning, its day of progressing, and its day of consummation. Husband told the people convened in Quarterly Meeting last Sabbath, that these uncultivated acres in ten years would be turned into highly and richly cultivated fields, and the sod houses would be displaced, and in their stead be seen good, substantial buildings, furnishing homes and comforts for those present. These widespread prairies would be dotted over with such homes, and the beautiful spires of God's temples would be pointing toward heaven, the Christian's final home.

But present duty is *patient work, severe self-denial*, blended with a living and abiding faith that looks doubt and danger in the face,—

"That when in danger knows no fear,
In darkness feels no doubt."

Husband and I have just returned from a session of the Niobrara Q. M., forty miles away. We had to go with our own conveyance, and had a rough and tedious ride over an uneven country. But, having arrived at the place of the meeting, we were greeted very cordially, and made welcome to their quiet homes. We had a good meeting, which was held in a private dwelling. The church at this place (Nesbet) has a sod meet-

ing house nearly finished, which, we trust, will prove to be a Bethel to many precious souls.

The people at Nesbet are living in sod or log houses, but are doing all they can at present to raise the standard of the Cross, and lead souls to Christ. They sustain a good Sabbath school, and are thus manifesting an interest in the rising generation. We inquired after the interest in Sabbath schools among the churches, and find them interested, but sadly lacking for papers and Sunday-school singing books. Hope some of the churches East will send some to them which they have done reading.

On the Sabbath, the people met under the shade of forest trees, and husband and Rev. A. M. Totman preached the Gospel to a large and attentive congregation.

After service, a collection was taken for home-mission work, which was given to one of God's faithful ministers, Rev. Dennett.

Our work here on the frontier for the present must be home-mission work, till the churches get better established, and have means with which to advance the cause of the Redeemer. One pastor at Q. M. walked seven miles after evening service, to help his young daughter care for his sick wife during the night; then in the morning walked back seven miles to the Q. M.

Our next Y. M. will be held with the Long Pine church, and begins on the 24th of June, 1889. We have invited Sister A. A. McKenney, of Lincoln, to be with, counsel and advise with us in the organization of a society in this Y. M. We hope we shall not despise the day of small things. This is God's work, and must succeed. With age and experience, we hope to grow in numbers and strength, hoping "the little one may yet become a thousand."

Long Pine, June 14.

Two thousand four hundred unmarried ladies are now at work on mission fields. When the Woman's Union Missionary Society was organized, twenty-seven years ago, there was not one.—*W. Signal.*

FROM THE FIELD.

OUR MISSION FIELD.

BY Z. F. GRIFFIN.

II. THE WATER SUPPLY.

I REGRET that, for this second article of the series intended to give our friends at home a more intelligent idea of the field in which they as well as we are at work, I have been able, in the limited time allowed me, to find but little data, hence am forced to write chiefly what I know of the facts, instead of drawing from the writings of others. Naturally I speak first of the—

RAINS.—These begin about the middle of June, and continue to fall a part of almost every day until the middle of October, when they cease abruptly, as they began. There is usually a day or two of rain about the time of the holidays. With this exception, the weeks stretch on, bringing days bright and cloudless, but nights heavily laden with dew. Up to the middle of February, though the heat of midday is oppressive, and the luxuriant growth resulting from the rains is parched and shriveled, the weather, as a whole, is truly charming. From that time, the heat grows fiercer, the dust thicker, the grass drier; but, to the amazement of the stranger, the huge shade-trees with which English good sense has bordered the highways, begin to put out myriads of little, tender, green and red leaves, showing that their rootlets have found moisture somewhere. In March, it becomes necessary to keep the house closed, and *punkas* swinging from 9 A. M. to 5 P. M., in order to keep comfortably cool. This is especially true of Midnapore and Santipore, that have a laterite soil that radiates, and thus intensifies the heat.

In April and May come occasional thunder storms, with fierce winds. From the time these begin, the farmers get out

their droll little plows, and, with their bullocks fastened to them fields. This brings us up to the rains again, and completes the circuit of the year. According to Hunter, the average annual rainfall in Orissa is 62 1-2 inches, about 20 inches more than is really necessary to the cultivation of rice, the one staple product of this section.

RIVERS.—In traversing our field from north to south, starting from Midnapore and following the great pilgrim road that connects Pooree with Calcutta, we cross first the Cossyah, on the north bank of which Midnapore is built. Fifty miles south, and only two miles beyond Jellasore bungalow, we come to the ferry of the Subanrekha ("Line of Gold"). Twenty-four miles still farther south, we reach the Buraboolong ("Old Twister") on which, a little farther down, stands Balasore. The Matai is a small river, which forms a part of the water system, connecting Cuttack with Calcutta. These four are about the only ones inside our field which are worthy the name of river during the entire year. There are others that swell during the rains, so that they can not be forded with safety, but run nearly or quite dry during the hot season. The Cossyah is utilized as a feeder to the Midnapore canal. Its waters are much clearer than those of the other two rivers. The Subanrekha is navigable by country craft sixteen miles from its mouth, to which point the tide rises. In the Buraboolong, the tide rises even higher, and it is navigable by moderate sized steamers as far as Balasore, fifteen miles from its mouth. All these rivers bring down immense quantities of silt, hence their channels are constantly changing, and their waters are rarely clear. The southern rivers not infrequently overflow their banks, but rarely with serious damage to property, and still less frequently with danger to life. The terribly destructive floods for which Orissa is famous, occur farther south, and are due to the fact that, during the rains, the Mahanadi ("The Great River") brings down from its sources twice the amount of water—viz., 1,800,000 cubic ft. per second—that its own and the channels of all its distributaries

by a string and a peg, begin to scratch the surface of their rice—are able to discharge. As a natural consequence, immense tracts of land are inundated.

CANALS.—The canal which connects Midnapore with the Hoogly River, and thus with Calcutta, is a high, level canal, and was built chiefly for irrigation, but is used extensively for traffic as well, there being a daily steamer service for passengers and freight. With this means of irrigation, such a scourge as the famine of '66 and '67 would hardly be a possibility.

The Orissa coast canal, now nearly completed, is intended exclusively for traffic; and it is hoped that, when in operation, it will bring down the toll on freights between Cuttack and Calcutta to about one-fourth of present rates, which are nearly the same as between Calcutta and London. This will doubtless greatly increase the exportation of rice, and be a boon to the people. How a canal can be cut directly across the drainage of a coast, and be a success, is a question of interest to engineers, but can not enter here.

WELLS.—These are few, and, with rare exceptions, do not furnish really good water. I know of but one in Midnapore and one in Balasore, used by Europeans. These are patronized by all foreigners in the station, and many natives. Digging wells is far too expensive for the average native, and they are quite too indifferent about the quality of the water they drink,—some of them going so far as to object to well-water, because it has no *taste*! English government officials, as a rule, stay so short a time in any one station, that they expend very little in permanent improvements, but get what they can out of their landlords, who are usually wealthy natives.

TANKS.—Some one, impressed by the great number of tanks in this country, described India as an aggregation of tanks, separated by narrow strips of land, by which exaggeration he went far to prove himself a true Oriental. And yet, in this part of the country, certainly the tanks occupy no mean part of the

space included in smaller cities and villages. Especially is this true in villages, where nearly all the houses are built of mud. It will be readily seen, that, in a level country, mud walls can not be erected without making a corresponding excavation. Usually this is close to the walls, for the convenience of the workmen. A careful householder will usually fill up this pit by levelling off ant hills or any other slight elevations in his yard ; or, in default of these, will dig another pit farther away, to fill up the first one. So it comes to pass that the majority of houses have a pit close by. The first rainy season fills it with water. This becomes a convenient, but gradually very filthy, sink, in which various domestic operations are performed. The family dishes, being of metal and stone, and few in number, are regularly brought out, scoured in mud or ashes, and washed in this sink. A garment (straight piece of cloth), that has become too filthy for even a native to wear, is beaten and rinsed out in the cleansing (?) waters of the same. Any one coming home with feet dusty or muddy, steps into the sink and washes them. It will require no vivid imagination to picture the condition of a pit, 10 to 20 ft. in diameter, that, is used year in and year out as the family dish-pan, wash-tub, foot-bath, etc., etc., and is never cleaned out ! The water becomes filthy, mal-odorous, covered with green slime and often with aquatic plants, and breathes out pestilence, though a native is rarely heard to complain of it. These pits are, so to speak, private family possessions. Then there are the large tanks that are made expressly for reservoirs. These are, as a rule, excavated by wealthy natives at their own expense, as a meritorious act to secure the favor of the gods, and are free to the public. A new tank, for the first few years, is comparatively free from animal and vegetable impurities, but is almost sure to be muddy until the banks have become covered with a firm sod, which, in a clayey soil, may require years. A fine, clean tank, bordered by stately palms which repeat themselves in its glassy surface, and with broad pukka steps descending into it, is a really beautiful sight, and is usually guarded, to prevent any other use of it than to

dip up and carry away the water. But the majority have no such restrictions upon them, and any one who will may enter them, bathe himself and rinse out his cloth, a fact which does not hinder him nor the next one who comes, from filling and rinsing his mouth, squirting it back, then dipping up a jugful and carrying it away for household purposes, which usually includes both cooking and drinking. Another use made of them is for washing clothes. Aside from an occasional rinse, this is done by a low caste called dhobas. The condition of the clothes they wash depends, of course, on the circumstances and tastes of their wearers. But when it is remembered that they regularly oil their bodies before bathing, and rarely, if ever, use soap, it is safe to assume that their clothes are *soiled!* To restore them approximately to their original whiteness, the dhoba uses various means, such as boiling them with ashes or fuller's earth; but in any case the tank is his only wash-tub. A large flat stone or board lies slanting on the bank. Before it in the water stands the washer. Dipping the garment and swinging it around, he beats it on the wash-board. Considering all the circumstances, it is really marvelous how clean he makes the clothes, and how little he tears them. Let it be said, however, that this work is rarely allowed in tanks whose waters are used for cooking and drinking.

I think my reader may be ready to agree with me, that these people need a fountain of cleansing in a very literal, as well as spiritual, sense. Their own writers boast proudly of their cleanliness, — especially of their women, — because they bathe daily, and, as a rule, are not allowed to touch culinary utensils until they have done so; but cleanliness is a relative term, and in their own eyes they are clean. But when bathing usually consists of a dip in water that is not clean, and a wipe on a cloth that is used for this purpose until so full of impurities that it *can not be burned* (a candid statement made by a Christian baboo who often *looks* spotlessly clean), the reader of these lines may form a different opinion.

LETTER FROM INDIA.

Balasore, May 10.—This is our vacation month,—the hottest of the year ; and an invitation from Mrs. Griffin was gladly accepted by Miss Butts and myself, to spend it in Balasore, where the sea-breeze reaches them comparatively fresh from the ocean, before it has been heated by a journey of seventy-five miles over the hot plains : so here we are, and we do find a difference in the temperature, though this is hot enough.

We made a trip over to Santipore on our way here, and had a day's visit with Mrs. Phillips and Nellie. We found them in the midst of preparations for leaving, for Nellie has a strangely rebellious stomach, that hinders her work and demands attention, and is determined its demands shall be heeded, though she has tried to put it off. She came with us to Balasore.

Taking out the stops by the way, we accomplished the whole seventy-five miles in thirty-one hours, traveling by night, because of the heat.

We find the new-comers, Mr. and Mrs. Boyer, comfortably settled with Mrs. Smith, as also Miss Hooper, and all hard at work at Oriya, and fitting in as fast as possible. Miss Hooper has no light task coming to her, for she is to take Ida Phillips's work, who is as busy as she can be, getting things in order before she leaves for her home vacation. She has been here ten years, and has done a grand work, and will leave a big, empty place.

I have been to-day with Hattie Phillips to her zenana work (for their vacation begins on the 15th), and have got some ideas that I hope to make helpful when I get back to my own. I went Sunday to two Sabbath schools of Ida's, held among the Hindoos, and it was indeed cheering to see the interest manifested in both. I went into the children's meeting at the chapel Saturday afternoon ; and those fifty children indicate what a large Christian community there must be here, and give promise of a strong Christian influence in the years to come. The Sabbath school, with 170 present, shows that earnest work is being done.

May 16.—Ida left to-day, not directly for America, but first for Buddruck, then to Chandbali, and then to Midnapore and Bhimpore, and will probably sail the first of July. Saturday was the annual prize-giving for all her schools, and the chapel

was well filled with the two hundred Hindoo girls and those who came to see, among the latter of whom were quite a large number of the Hindoo gentlemen of the place. The prizes were presented by the magistrate's wife—prizes for sewing, for good behavior, for punctuality, for excellence in the different classes, and then something of less value to every one. It was a continual wonder to me how she could get so many large girls as were there out to a public meeting of that kind, and how she could give so many and such nice prizes. I found that many of the girls belong to Brahmo Somaj families, who are breaking away from many of the absurd customs of the Hindoos; and I found that some of the wealthy baboos of the place give her a certain amount to be distributed in prizes each year, besides a donation from the English people and others of the station for the same purpose. Last evening—Sunday—the native Christians had a farewell meeting, at which we were all present, and which was peculiarly interesting, as it was planned and carried out entirely by themselves. There were testimonials read in Oriya and English, hymns composed for the occasion and sung by the children, and an Oriya Testament and hymn-book presented, "as a token of love and gratitude, by the members of the Balasore church." Ida fittingly replied to all these in Oriya, in which language she is as much at home as in English. After meeting there were hand-shakings, good-byes, and not a few tears. She has won a large place in the hearts of all these people. May she be returned to them and us safely and speedily.

Chandipore-by-the-sea, May 20.—This doesn't look a bit like Ocean Park, but I have been continually reminded of it during the three days we have been here. It is Bengal Bay, and not Casco. There is a low, scrubby jungle on one side, instead of the "whispering pines;" stunted grass, instead of graceful ferns; one large, solid bungalow, instead of airy cottages; no streets, no shops, no temple, no people: but there *is* the same grand old sea, the same mysterious ebb and flow, the beach, the surf, and the bathing; and these have been sufficient to recall many pleasant memories. The bungalow here has been built by the Catholics within a few years, and Father L—at Balasore kindly allowed us to occupy it for a few days. It is strongly built on a slight elevation a short distance from the beach, and looks as though it might withstand storms and tidal waves for many years. Just above here, the beach is strewn

with broken pillars, masonry, and bricks—the remains of a bungalow built on a promontory close to the beach, which has been gradually washed away by the encroaching waves, till not even the foundations are left. Two years ago, when the terrible tidal wave swept over the country south of us, its spent strength was felt even here ; and miles of these lowlands were covered with water, and hundreds of cattle were drowned. I confess I haven't been quite able to keep the possibility of a recurrence of the same while we are here out of my mind ; but we have had such a jolly time ! It is delightfully cool. A nice breeze all the time, no shutting of doors because of furnace heat, no *punkas*, no fans, almost no perspiration. I feel quite guilty when I think of the others sweltering in Midnapore. We've all been in bathing, for the tide, very fortunately, serves just at the right time—morning and evening. *We* means Mr. and Mrs. Griffin, their children, Miss Butts, and myself, and all the boys of the Orphanage are along, besides. We all venture out as far as our courage or caution will allow, which in my case is only to sit on the sand and let the waves break around and splash over me. Little two-year-old Bryant Griffin delights to be taken out into the rollers, and, beckoning with his little hand, calls out, in Oriya, "Come, water, come."

This is only eight miles from Mr. Griffin's, but we were four hours getting here ; for we came with bullocks, and the last half of the road is very narrow and rough. We are going back this afternoon, but I'm sure even this little stop, with the frequent baths, has done us all good.

Midnapore, May 27.—Just home again safely, and this letter must be sent to-day, or wait another week. I should like to write something more of the work I saw in Balasore ; of the boys and girls in both Orphanages, and especially of one Sabbath school of eighty Hindoo girls, which I visited with Hattie Phillips ; and I should like to tell some of our adventures on the way home, in the midst of a hurricane ; but this letter is now tediously long, and I forbear.

Oh, I must say this — a new Misse Baba has come into Mr. Boyer's family, and her first birthday will be May 20, 1888.

L. C. COOMBS.

"Doubt not the end of the work you would shape,
For you're shaping the work of God."

HELPS FOR MONTHLY MEETINGS.

[In connection with opening exercises, sing the "Missionary Hymn," published in present number of the HELPER. The general exercises can be conducted by the president, or some other person appointed to ask the questions. For answers, see July HELPER, article by Miss I. O. Phillips.]

Give some general facts in regard to the *shade* trees in Orissa.

Describe the *banyan*. Tell uses to which it is applied. Of what value is its fruit?

The *pepul*. Its style of growth. In what does the beauty of its leaves consist? Describe an interesting custom of the natives. What about the seeds? Use of the wood? The sap?

Describe the *casserina*. Give characteristics of the *flambeau*. What of interest about the *sunaree*? Use of the wood? Give the items of interest about the four other shade trees mentioned.

Give general facts about Indian *timber* trees. Results of their qualities? What of the white ants?

Describe the *teek*, — the *ebony*, — *sallsu*.

What among valuable woods is most abundant? Use of the wood? Value of the leaves? The sap?

Name, with their characteristics, other timber trees. Give facts about *mahogany*, — *neem*.

What may the *bamboo* be properly called? How do the Hindoos regard and use it? What purpose did it serve in the time of the Maratta trouble? Name the many purposes for which it is used. Describe its manner of growth.

Fruit trees. Tell about the *mango*. Its manner of growth. Nature of the fruit.

What is said of *oranges* and *lemons*? Of the Orissa *date*? Of the *banana*? Correct the error made by ordinary pictures.

Describe the *tamarind*. The *jack*. The *bael*.

MISSIONARY HYMN.

BY JULIA A. EATON.

Tune: — ROCK OF AGES.

Christ has taught us in His word,
And the message we have heard,—

That He will redeem from sin
All who come to God by Him.
And He bids us to proclaim
Peace and pardon through His name.

Precious Saviour! Lord of all!
May we each obey Thy call.
Let Thy Spirit guide our way,
Hour by hour, and day by day,—
That we may Thy truth impart
To some sad and sin-sick heart.

Teach all nations near and far
The glad news of Bethl'm's Star.
Though the way be dark and drear,
Christ hath bid us not to fear.
He has promised to defend:—
“Lo! I'm with you to the end.”

HOME DEPARTMENT.

HOME TALKS.

BY AUNT STANLEY.

EVERY true parent will earnestly desire to retain as much influence as possible over his children as they grow older. There is a difference between control and influence. A child may be *controlled*, when every element of its nature is in a state of subdued rebellion, only waiting for the opportunity to assert itself in breaking away from parental authority. Most unfortunate is it for both parent and child when such a relation exists.

But a wise parent may, through love and careful study of the child's nature, retain an *influence* which will really give him a control far more desirable than one in which authority is the only element.

Good judgment in regard to little things is especially needed. Is the child fond of pets, while the parent has no such fondness? A disregard of that element in the child's nature may cause a hardness to develop that will snap the cords of parental influ-

ence. A lady said recently that she traced her dislike to her grandmother to the time when her pet kitty was rudely driven from the house with the aid of a broom. It is often true that the wealth of love in a child's nature is bestowed on a pet animal. A parent can well afford to treat the animal with careful consideration, for the child's sake, and will thereby retain a hold upon the child's nature which will be invaluable.

Children are fond of society. Will the parent submit to the annoyance of "having other people's children around," that the child may be made happy at home, while somewhat under the parent's supervision? Many a mother has made a fatal mistake when she has declared that she will not "be bothered with children around," and has thus obliged or tempted her child to seek companionship elsewhere, or, if forbidden that, to clandestinely find it.

Probably, in the majority of cases where parents find to their sorrow that they have very little influence with their children who are in their teens, the cause may be found in a disregard of healthful and natural elements in the child's nature that were rudely treated, or, at least, disregarded, in childhood.

LIVING ON VEGETABLES.

LET all who are seeking for calmness and clearness of mind, two qualities very essential to happiness and usefulness, read carefully what the *Herald of Health* says about "Living on Vegetables:"—

"The number of those who think that vegetables constitute the only proper food for man, has increased largely in this country, during the past ten years. It would have still a larger increase, but for the fact that reformers of every kind have to bear the reproach of being, to some slight extent, eccentric. Elderly people, who have suffered untold misery, by submitting for years to the dictates of fashion, broken in health and utterly discouraged, are ready to try any system that has in it the hope of relief. What is needed is the enlistment of young, vigorous men and women in the ranks of vegetarians. Make it interesting to them to experiment with their appetites, and to discover whether life is worth living when the food supply is composed exclusively of vegetables and fruits. A correspondent says: 'The elephant and rhinoceros build up their mighty

frames without the assistance of flesh-food ; the horse, the ox, and all the domestic animals, whose strength is serviceable to men, are, by nature, vegetarians : in short, there are innumerable indications of the fact, that the purest, most wholesome, and most nourishing food for man, may be obtained direct from the bountiful hand of nature, without any admixture of blood and slaughter. I myself can, after five years' experience, bear witness to the immense benefit which the bodily health derives from this simple and frugal method of living, which has none of the exciting and stimulating qualities of flesh-food, but induces a calm, strong, and equable habit of body, together with far clearer and more vigorous powers of mind. In short, let those who have a will, try for a month or two the reformed method of diet, and they will soon learn to smile at the admonition of chemists and doctors. "

WOMAN'S CONVENTION AT OCEAN PARK.

WE give below the programme for the Woman's Convention at Ocean Park, Me., Aug. 12 and 13, which will be under the management of the Woman's Bureau.

As it is aimed to make this convention helpful to Free Baptist women, it should enlist our hearty sympathy and generous support. And, the larger the number of women who "lend a hand" in this work, the more helpful it will be.

All who attended the convention last year will remember that the morning meetings, in the chapel, were especially interesting and profitable. As will be noticed by the programme, one of these meetings this summer will be devoted to the subject of "Hygiene," conducted by Dr. Alice Avery, of Portland, Me.; and the other will be a conference of Missionary Workers, under the direction of Mrs. M. M. Brewster.

We would call your attention to the papers on "The True Higher Education," and "Practical Life;" also to the lecture on "Woman's Medical Work in Foreign Lands," by Mrs. Lucy Bainbridge, whose extensive travels in mission fields have fitted her to speak intelligently on this subject. Another feature of the work,—the Chautauqua normal union course of study for children, Bible students, and Sunday-school teachers—demands especial notice. There will be three classes taught this season: the primary, which was given last year, with much profit and hearty approval; the intermediate, which is of equal interest

and value; and the outline normal course, designed especially for teachers and Sunday-school workers. The first two will be given by the Woman's Bureau, the third by the Ocean Park Association. These lessons will commence Aug. 4, and continue daily,—Sunday excepted,—to Aug. 17.

The importance of this line of study for both children and adults can not be overestimated. Parents, who would build wisely for the spiritual growth and development of their children, should avail themselves of this opportunity. Sunday-school teachers, who would become more efficient builders for God, should not fail to pursue this line of Bible study.

Let every woman feel that she will be cordially welcomed as a member of this Bureau, which needs time, talent, and money, that it may become the power of which it is capable. As the membership fee of only twenty-five cents is not enough to meet the growing demands upon the Bureau, special contributions for the summer's work will be most gratefully received by our treasurer, Mrs. J. C. Osgood, South Berwick, Me.

C. E. DEXTER.

WOMAN'S CONVENTION.

FRIDAY, AUGUST 12.

- 9.00 A. M. Primary Normal Class. Mrs. A. B. Tourtellot.
 10.00 A. M. Intermediate Normal Class.
 Advance Normal Class. Rev. L. Dexter.
 Mission-Workers' Conference (in Chapel). Conducted by Mrs. M. M. Brewster.
 2.30 P. M. Paper: *The True Higher Education, from a Young Woman's Standpoint.* Miss Jessie Waterman.
 Paper: *Practical Life.* Miss J. W. Hoyt.
 7.30 P. M. Lecture: *Woman's Medical Work in Foreign Lands.* Mrs. Lucy S. Bainbridge.

SATURDAY, AUGUST 13.

- 9.00 A. M. Primary Normal Class. Mrs. A. B. Tourtellot.
 10.00 A. M. Intermediate Normal Class.
 Advance Normal Class. Rev. L. Dexter.
 Woman's Meeting (in Chapel). Conducted by Miss Alice Avery, M. D. Subject: *Hygienic Dress.*
 2.30 P. M. Paper: *Home Hygiene.* Miss Alice Avery, M. D. Followed by a Question Box.
 7.30 P. M. Exercise of Normal Classes.

“MISSIONS are a failure,—they cost too much.” The governor of Natal, in a brief address, said: “One missionary is worth more than a battalion of soldiers.” The Earl of Shaftesbury says that “if London did not have its four hundred missionaries, it would require forty thousand more police.” Civilized nations can not afford to cease to carry on missions. It would cost more to drop than to sustain them.—*Selected.*

WORDS FROM HOME WORKERS.

MAINE.

The W. M. Society, of the Maine Western Y. M., met in the F. B. church, at Limerick, June 15, Mrs. L. G. Clark presiding.

The report of the secretary showed that there were 29 auxiliaries and 14 children's bands; an increase of two auxiliaries and six bands over the previous year. Short, but very helpful addresses, were delivered by Mrs. V. G. Ramsey and Mrs. Lewis Dexter. Others gave valuable help in the services. In the business meeting, it was decided to choose a committee of three in each Q. M., whose duty it should be to look after the general work, and to arrange for an all-day meeting at least once in three months, aside from the Quarterly Meeting, in which all the auxiliaries in the Q. M. should participate. Strength and enthusiasm were much increased by our meeting together.

L. M. P. DURGIN, *Sec.*

NORTH BERWICK.—The ladies of the 2d North Berwick auxiliary, assisted by the Sunday-school, gave a very interesting missionary concert on "Children's Day," June 12. The president, Mrs. Dexter, conducted the exercises, which consisted of singing by the choir and by the school, select readings by members of the auxiliary, and recitations by the children. Much enthusiasm was created, and we trust a genuine interest was aroused among some who have hitherto been indifferent to the great work of missions. The church was finely decorated, and all was much enjoyed by a very large audience. A collection was taken, amounting to \$12.40. A children's band has been organized here, with 30 members.

A. J. BROWN, *Sec.*

WEST POLAND.—The Cumberland Q. M. held its May session with the West Poland church. A very interesting public meeting was held Wednesday evening, opened by Scripture reading and prayer. The reading of reports followed. Miss Florence Hunt, of Gray, read a letter from Mrs. Burkholder, of Midnapore, India. A profitable address was delivered by Rev. J. M. Lowden, of Portland, Me., which was listened to with close attention. The president, Mrs. N. P. Phinney, then exhibited and explained some curiosities from India, owned by Mrs. M.

P. Jordan, of Portland. Miss M. Harris gave a recitation, after which a collection was taken, which amounted to \$10.00. Benediction pronounced by Rev. F. Folsom, East Raymond.

MRS. AMOS COBB, *Sec.*

White Rock, Me.

EAST CORINTH.—We are glad to report the organization in this place of a Young People's Mission Band. Officers: President, Miss Nellie Mayo; Vice-President, Miss Emma Gile; Secretary, Miss Maggie Soule; Collector, Miss Inez Gile; Treasurer, Miss Alice Washburne. The young people seem quite enthusiastic, all taking part in the exercises of the second meeting, which was very interesting. We give them warm greeting, gladly welcoming them to our company of workers.

NEW HAMPSHIRE.

DOVER.—The Pearl Seekers (Children's Mission Band), connected with the Washington Street church in this city, held their annual tea party and sale in their vestries, on Thursday evening, June 30. An interesting literary programme was well executed by members of the band. A very pleasant feature of the evening was the opening of the mite boxes, which, by the way, were purchased only three months ago. The band cleared, from the entertainment and mite boxes, \$40.00. It was appropriated as follows: ten dollars, or two shares, for support of Miss Butts; ten dollars, or two shares, for support of Mrs. Lightner; ten dollars for children's missionary work; and ten dollars for general work.

LILLIAN YOUNG, *Sec.*

MASSACHUSETTS.

It may be encouraging to the friends of missions to learn that an auxiliary has recently been organized, known as the High Street Woman's Missionary Society, of Lynn, Mass. The society is well officered, and is rapidly increasing in membership. A good audience greets all its public meetings, and the contributions to the boxes and refreshment tables have greatly encouraged the members in their work.

LILLA A. BEDELL, *Sec.*

OHIO.

COLEBROOK — The Woman's Missionary Society of the Ashtabula Q. M. held a public meeting with the church in New Lyme, O., on the evening of May 23. The usual programme of music, recitations, and essays, was presented to a large and attentive audience; at the close of the exercises a collection

was taken, amounting to \$7.74. On Thursday morning, the annual meeting of the society was held in the west vestry of the church. There was a goodly number present, and a deep interest was manifested in the mission cause. During the past year, there has been a good interest in our Q. M. Society. Three of the churches only have auxiliary societies, but mission work has been done in nearly all the churches. We have met with discouragements. Affliction coming to one of our number has saddened the hearts of us all. In the death of Bro. D. L. Rice we feel we have lost a true friend, and an earnest worker and sympathizer. Owing to the death of her husband, Sister Rice, who has been the president of our society since its organization, has been obliged to move to Oberlin. While we miss her presence, her earnest labors, and her cheerful, devoted spirit, we pray the Lord will be with her in her loneliness, and that he will raise up others to go on with the work.

The officers of our society for the coming year are: Mrs. T. H. Drake, President; Mrs. S. J. Weed, Vice-President; Miss T. N. Allison, Secretary. The amounts paid to the mission cause by our churches, for the past year, are as follows: Burg Hill, \$8.77; Colebrook, \$16.67; Green, \$6.62; Lenox, \$1.52; Pierpont, \$29.58; New Lyme, \$19.69; South Ridge, \$1.50; Sheffield, \$2.00; W. M. meeting collection, \$15.93; total, \$102.28.

T. N. ALLISON, *Sec.*

The Quarterly Meeting of the Free Baptist churches of Cleveland, Royalton, Hinckley, and Liverpool, was held at Royalton, Cuyahoga Co., Ohio, May 21 and 22. There was a large delegation present, and a goodly company of persons who were not delegates. While the business meeting was in session on the inside of the church, the ladies withdrew, and held, or rather organized, a mission band, which will be a "union band" of the four churches. The officers elected were a president, four vice-presidents, secretary, and treasurer. President, Mrs. Warren, Hinckley, O.; Vice-Presidents: Miss Stockwell, Cleveland; Miss Lotta Miner, Royalton; Miss May Putnam, Hinckley; Miss Priscilla Schnell, Liverpool; Secretary and Treasurer, Mrs. W. T. Latimer, Cleveland, Ohio.

Mrs. Latimer was elected to represent this society at the Y. M., at Greenwood, Pa. Miss Stockwell was requested to address the company in the evening, on the subject of "Missions."

MRS. W. T. LATIMER, *Sec. and Treas.*

560 Clark Ave., Cleveland, O.

MICHIGAN.

HILLSDALE Q. M.—Although the Hillsdale Q. M. W. M. Society have not reported to you for six months, we are still at work. Our annual meeting was held with the North Reading church, June 25. At the Saturday afternoon business meeting, the president, Mrs. M. A. W. Bachelder, being absent, the president of the auxiliary with which the meeting was held, Mrs. W. A. Myers, presided. After the devotional exercises, the reports and letters from all but two auxiliaries were read by the secretary, assisted by Miss Lizzie Feather, of Jackson. General talk and questions, concerning the future work, were participated in by a number of the sisters. The treasurer's annual report was accepted. For the Education Society, H. M. and F. M. societies, we have raised \$595.51 for the past year, ending July 1, 1887. For the quarter just closed, Hillsdale reported \$24.94; Pittsford, \$6.38; Jackson, \$13.60; Rome, \$22.00; Cambridge, \$11.69; Fairfield, \$10.70; North Reading, \$12.59. Mrs. A. T. Salley was elected president for the ensuing year. The secretary and treasurer were re-elected. When we think of all the dear Lord has done for us this year, we see we have done but little for him. May his strong arm keep us and lead us to do more the coming year than we have ever yet attempted. It is to be hoped the various secretaries and treasurers will be very careful to report all done.

MRS. J. R. MOWRY, *Sec.*

ROME.—Last December, the children of the North Rome, Mich., church, were organized in a missionary band, under the name of "Busy Workers." Our meetings have been interrupted some, but we have held one public meeting, and realized from it, in money, \$6.00. We have sent \$5.00 to support an orphan in India, \$1.75 has been used for our Sabbath-school library; bought "Missionary Reminiscences" and "Life of Lavina Crawford." We expect to have a concert soon, and we want to be doing work for the Master at all times. Our meetings are held the second Saturday in the month, in the afternoon. We have some exercises at each meeting, and our pastor's wife, Mrs. J. R. Mowry, tells us about the need of missionary work in different countries, and how the people live, and so forth. Our president now is Miss Lena Kimball. We elect officers once in six months. We want to be busy working to spread the Gospel of Christ in our own and foreign countries.

MARILLA JOHNSON, *Sec.*



MY DOLLY.

YES, Fido ate Annabel's head off;
And now I suppose she is dead;
And Mabel has swallowed her eye-balls,
While Sue has a crack in her head.

But Janey has gone on a mission,
A regular mission, not fun;
Away across the wide ocean
She followed the setting sun.

I loved her the best of my dollies,
Far better than Mabel or Sue;
But doing your duty most always
Means something you'd rather not do.

When I heard of the poor heathen children,
In their mud huts so filthy and low,
With hardly a thing to amuse them,
I knew 'twas her duty to go.

So I made her a lot of new dresses,
Of crimson, of pink, and of green,—
The handsomest, loveliest dresses
For a doll, that ever were seen.

I buttoned her up in her ulster,
I hugged her, and kissed her, and then
I sent her away to the mission,
And I never shall see her again.

But I'm not a bit sorry I sent her,
This dear little dolly of mine,
For I feel just as if I had lent her
To Jesus, your Saviour and mine.

—Selected.

JACK AND THE JAPS.

THIS Jack was a jolly good boy. He was jolly, because he liked fun; he was good, because he liked to make others happy. Once a month Jack worked like a beaver in his father's wood-shed, splitting wood, to earn five cents to take to the meeting of the "Cheerful Workers." He felt quite proud of his five cents. The "Cheerful Workers" were raising money to educate a boy in Japan, and Jack thought a good deal about

the Japs. On Saturday, Jack started off on his new bicycle—at least, it was as good as new, though it was a second-hand one that its former owner had outgrown. He had been saving his money for a whole year, and it cost him just five dollars.

I can not tell you what they did at the meeting, but that night Jack had a fearful dream. He thought his bicycle got started, and took him straight across America to California. When he came to the Pacific Ocean, a long narrow bridge stretched across it, and over it whizzed his bicycle; and the first thing Jack knew, he was making a triumphant entry into Japan.

The Japs seemed glad to see him. They crowded around him, and chatted, and laughed, and danced with delight at him and his bicycle. Finally, one boy asked, "Do you belong to the 'Cheerful Workers'?" "Yes, I do," said Jack, proudly. "How much did you give for us Japs?" said another. "Five cents," meekly answered Jack, wondering what was coming next. "Oh, ho!" said all the boys. "What did you pay for your bicycle?" asked another boy. "Five dollars," said Jack. "Good, ain't it?" "Oh, ho!" answered all the boys again. "Mighty mean boy," said the first Jap. "Gives five cents for us, and five dollars for himself." All of a sudden the air grew full of sticks and mud. Poor Jack! what should he do? Everywhere these Japanese boys were coming after him like an army of giant grasshoppers, their shoes clattering, their hair flying, and every boy yelling, "Oh, ho! oh, ho! Five cents for the Japs, and five dollars for Jack? Mighty mean boy!"

But, somehow, the bicycle started off, and Jack started for the shore; but, alas! no bridge was to be seen, and the first thing Jack knew, he went down, plunged head first, bicycle and all, into the Pacific Ocean. He was just thinking how cold the water was, and whether his mother would cry when she knew her Jack was drowned, when his eyes flew open, and lo! he and the water-pitcher and towel-rack were a pile of ruins on the floor. His mother was standing in the doorway, rubbing her eyes, and holding a candle in her hand. "Why, Jack," said she, "what are you doing?" "Oh, mother, the Japs," gasped Jack. Next morning Jack had to account for his conduct. His father said, "My son, there's a lesson in your dream. The Bible says, 'Thou shalt love thy neighbor as thyself.'"—*Gospel in All Lands.*

ANNUAL STATEMENT.

ANOTHER financial year of the Woman's Missionary Society is drawing to a close. The appropriations have been largely increased, as most of the workers know, and we need by Aug. 31 \$850.00, in order to meet these demands in full for the year. This sum includes the return passage of Miss Ida Phillips, for which an especial appeal has already been made.

Auxiliaries will take note of these facts, and send all the annual dues, at once, to the treasurer, as the books will close, *promptly*, with Aug. 31. Let us not forget, too, to make special offerings to the work, as the Lord has prospered us. We hope all such contributions will be marked *special*.

LAURA A. DEMERITTE, *Treasurer*.

Dover, N. H. July 15, 1887.

EDITORIAL NOTES.

FRIENDS writing to us will please take notice that Rhode Island is blessed with both Pawtucket and Pawtuxet. As Pawtucket is larger and much more prominent, it seems to have a great power of attraction to letters, and many that are directed to us go there first; some by simple accident, others because they are misdirected to Pawtucket. Delay is thus caused. Friends can aid in correcting this by spelling Pawtuxet with a big X. . . . We are sorry to have Mrs. Wiley's "health notes" discontinued from the "Home Department," but congratulate her on the fact that the "professional work has increased to such an extent, that it now seems impossible to turn aside to prepare the articles promised, without neglect of that which had previously been accepted as a sacred trust." . . . We are glad to have received some assurances that the appeal of our treasurer for special contributions in the Sabbath schools, for the purpose of raising money for Miss Ida O. Phillips's return passage, is receiving attention. One brother writes, "Next week, shall have a children's mission meeting, and raise something towards Miss Phillips's passage home." . . . We hope all who possibly can will be present at the Woman's Convention at Ocean Park, Aug. 12 and 13, to enjoy the good

things in store. For those who can not go, we shall endeavor to provide in the next *HELPER* a collation from the repast served there ; but let no one lose the full feast, in anticipation of the lunch.

PUBLISHER'S DEPARTMENT.

OUR readers will be interested to learn that a number of names have been added to our list of July subscribers. It is not too late, however, for others to begin with that month, as we can supply the July issue.

The following bit of the experience of one of our Western sisters is so full of suggestion, that we insert it for the benefit of our readers. She writes : "One of my near neighbors, two months since, said she was not at all interested in foreign missions. I lent her my copy of 'Missionary Reminiscences,' and, after reading it, she said, 'Do you believe that book is true?' I said I did, and believed the truth was not half told. Then I lent her some *HELPERS*, and now she is truly interested, and joined our auxiliary at its last meeting."

Does not this suggest how you may in similar ways awaken interest in those who are not alive to their responsibility?

It may be that many of those who gather at our summer assembly at Ocean Park, are unacquainted with our magazine. Shall not each one of its friends consider herself while there a specially appointed agent, and all work together, that no one may leave the Park without having been introduced to the *HELPER*?

Specimen copies may be obtained of Mrs. E. W. Porter, at "Our Cot by the Sea." Mrs. Porter will also have "Missionary Reminiscences" for sale.

BACK NUMBERS.—The second call for back numbers met with a fuller response than the first, and we are encouraged to send out this the third call. If all who have copies of the *HELPER* for the following months, November, 1883; June, September, October, November, 1884; July, 1885; February,

June, July, November, and December, 1886, which they do not care to retain, will send them to the publisher, they will confer a favor.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for June, 1887.

MAINE.

Atkinson, auxiliary.....	\$4 50	holder's work, \$6.25; general work, \$7.25.....	\$13 50
Bangor, auxiliary, for F. M....	14 00	Steep Falls, auxiliary, \$2.50; Mrs. Lightner, \$2.50; for Miss Coombs.....	5 00
Bradford, auxiliary.....	5 88	White Rock, church collection, for Mrs. Bachelder's support.....	3 77
Biddeford, Busy Gleaners, for Mrs. Lightner.....	80	York County, Q. M. collection, one-half each for H. and F. M.....	8 00
Bowdoin, Q. M. collection, \$9.00; general work, \$1.00; for incidental Fund.....	10 00		
Dover and Foxcroft, auxiliary..	3 05		
Exeter, Q. M. collection, for F. M.....	10 03		
Ellsworth, Q. M. auxiliary, \$6.25; for Carrie with Mrs. Burkholder, this, with other items, makes Mrs. Susan E. Palmer L. M....	10 00		
Harrison, auxiliary, for Minnie's salary, and L. M., for Mrs. Nellie Emery.....	6 25		
Kenduskeag, Mrs. J. J. Banks, \$1 00; Mrs. Emily Brown, 25c.; Mrs. S. F. Emerson, 25c., for F. M.....	1 50		
Little Falls, auxiliary, for general work.....	1 75		
Limington, auxiliary.....	6 00		
Limerick, Children's Band....	2 00		
Maine Western, Y. M. collection, for general work.....	12 70		
Mapleton, auxiliary, Paras....	6 25		
Milo, auxiliary.....	2 00		
North Berwick, auxiliary, 1st church.....	8 31		
North Berwick, auxiliary.....	13 00		
North Berwick, auxiliary, public meeting collection.....	12 49		
North Lebanon, auxiliary.....	4 00		
North Lebanon, "Willing Workers".....	1 00		
Orland, Mrs. Eliza J. Sanders, for Zenana Teacher.....	5 00		
Parsonsfield, Q. M. collection in February and in June.....	11 74		
Portland, auxiliary, for general work.....	4 00		
Sangerville, Mrs. B. S. Gerry, \$2.00; and Mrs. Margery Silver, \$1.00.....	3 00		
Sanford, auxiliary, for H. M....	5 20		
Sebec, Q. M. auxiliary, collection for Mrs. Burkholder's work, \$6.25; general work, \$7.25.....			

NEW HAMPSHIRE.

Ashland, Church.....	3 00
Belknap, Q. M. auxiliary, collection.....	7 25
Bristol, Mrs. Mary Perkins....	1 00
Center Sandwich, auxiliary....	4 00
Center Sandwich, Young People's Society, for teachers with Miss I. Phillips....	14 00
Danville, auxiliary.....	11 00
Dover, auxiliary, 1st F. B. Church, \$2.50; Harper's Ferry, \$2.50; for general work.....	5 00
Gilford Village, auxiliary, for F. M.....	6 00
Hampton, auxiliary, <i>New</i> , one-half each for H. and F. M....	4 50
Holderness, church.....	1 00
Jackson, Mrs. Jos. Dearborn....	1 00
Iaconia, auxiliary.....	12 00
Lisbon, Q. M. collection.....	2 00
Meredith Village, auxiliary....	8 00
Meredith Village, Mrs. Lizzie O. Hines, for Mrs. Butts's salary.....	20 00
New Hampshire, Y. M. collection, for Miss I. Phillips's return passage.....	29 29
New Hampton, Young Ladies' Society of N. H. Inst., \$5 00; for Miss Butts's salary, \$2.70; H. M.....	7 70
New Hampton, auxiliary.....	10 00
Northwood Ridge, Mrs. Bean, for Bible Reader.....	3 00
Northwood Ridge, S. S. for Caroline with Mrs. Coldren	12 50
Pittsfield, Young People's Society of F. B. Church, for	

Patna Bazaar School.....	\$6 25	NEW YORK.	
Rochester Village, auxiliary, for school in Jellasure.....	5 00	Auburn, Mrs. Elizabeth S. Stiles, one-half each, Harper's Ferry and Western Work.....	\$10 00
Tamworth Iron Works, church Wilmot Flat, Mrs. Simeon Hall and Mrs. W. H. Yeoman, each \$1.00.....	9 00 2 00	OHIO.	
West Campton, Mrs. A. Jones..	1 00	Chagrin Falls, Mrs. Julia E. W. Bliss	50
Water Village, Sarah Beacham, \$25.00, for Miss Bachelder; \$12.50, Miss Butts's special work; and \$12.50 for Miss I. Phillips's return passage	50 00	INDIANA.	
VERMONT.		La Grange, Q. M.....	11 20
Albany, church, for Mrs. Smith's salary.....	13 00	MICHIGAN.	
West Charleston, church, for Mrs. Smith's salary.....	5 25	Claybank, "Willing Workers," for general work.....	14 00
Wheelock, auxiliary, for Mrs. Smith's salary.....	2 85	Grand Rapids, auxiliary, for F. M.....	17 75
MASSACHUSETTS.		Holton and White River, Q. M. auxiliary.....	4 00
Blackstone, auxiliary, Miss H. Phillips, \$2.50; Miss Frank- lin, \$3.75; West Work, \$2 50	8 75	Kinderhook, Mrs. Mary Brad- ley, for F. M.....	5 00
Blackstone, "Busy Bees"— Miss Franklin, \$1.25; Miss I. Phillips, \$1.25; Western Work, \$1.25.....	3 75	St. Joseph's Valley, Y. M. auxil- iary, collection.....	6 06
Haverhill, auxiliary, in L. M., Miss Alice Farmington....	15 00	— Porter, auxiliary, for Bible Woman.....	5 00
Lynn, auxiliary, High Street church.....	30 00	IOWA.	
Taunton, auxiliary, Miss H. Phillips, \$2.00; Miss Frank- lin, \$2.00.....	4 00	Bryantburg, auxiliary.....	1 25
RHODE ISLAND.		Delaware and Clayton, Q. M. auxiliary, Miss Phebe E. True, for F. M.....	5 00
Barneyville, church, Miss H. Phillips, \$1.25; Miss Frank- lin, \$1.75.....	3 00	WEST VIRGINIA.	
Carolina, Young People's Soci- ety, Miss H. Phillips, \$1 87; Miss Franklin, \$1.88; Gener- al Fund, \$1.25.....	5 00	Harper's Ferry, Sunday-school.	5 00
Greenville, Missionary Band, Miss I. Phillips.....	12 50	MINNESOTA.	
North Scituate, church, Miss H. Phillips, \$1.00; Miss Frank- lin, \$1.00.....	2 00	Chain Lake Q. M., auxiliary, for teacher in India.....	6 25
Olneyville, auxiliary, Miss H. Phillips.....	10 00	Mapleton, auxiliary, for F. M..	14 00
Olneyville, Orissa Missionary Band, Miss H. Phillips....	15 00	Minneapolis, auxiliary, 1st F. B. church, for Zenana teacher.....	12 00
Pascoag, auxiliary, Miss H. Phillips.....	10 00	NEBRASKA.	
Providence, auxiliary, Roger Williams, Miss H. Phillips	10 00	Nemaha, auxiliary, collection at public meeting, for F. M.	3 00
Providence, "Busy Gleaners," Roger Williams, Miss Franklin, \$25.00; Western Work, \$2.50.....	27 50	CALIFORNIA.	
Providence, Young People's Soci- ety, Roger Williams, Miss H. Phillips, \$8.12; Miss Franklin, \$8.13.....	16 25	Carpenteria, Mrs. Almira Sawyer.....	2 00
		Missing letter, which will be properly credited, if the sender will notify me how to credit.....	5 50
		Total.....	\$751 57

NOTES.—Mrs. F. E. Davison should be constituted life member, with money sent from St. Johnsbury auxiliary. In May receipts, money credited to auxiliary at Danville, N. H., should have been credited to "Golden Rule Workers." Money credited to the Center Sandwich auxiliary, in the February receipts, was for a Bible Woman, not for Zenana work, as reported.

LAURA A. DEMERITTE, Treas.
Dover, N. H.

